
The Centennial
of the
Hamilton Square
Baptist Church
1812-1912

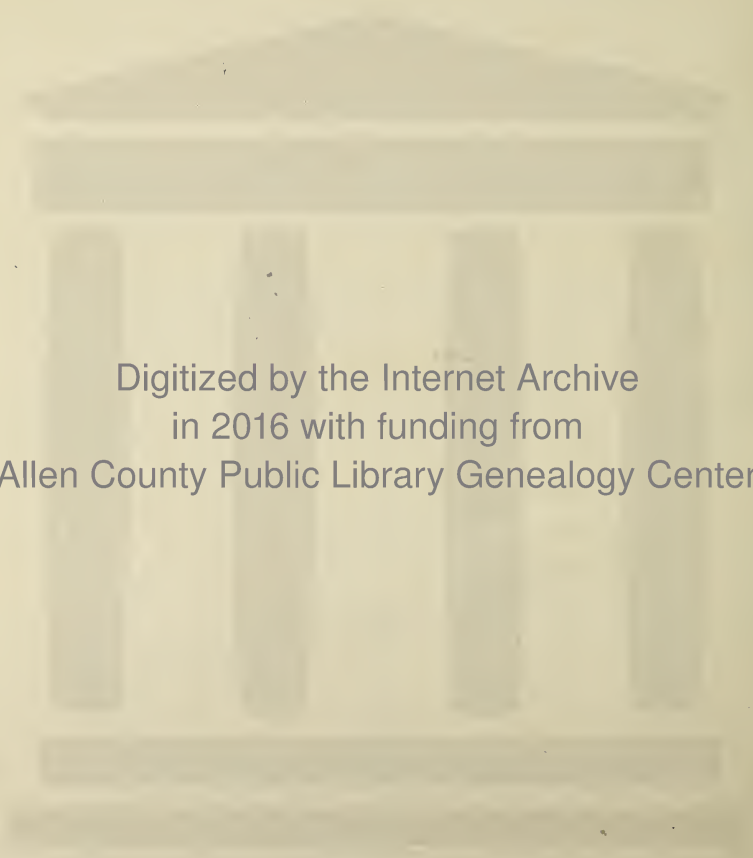
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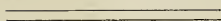
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1812



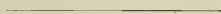
1912

The Centennial

OF THE

Hamilton Square Baptist Church

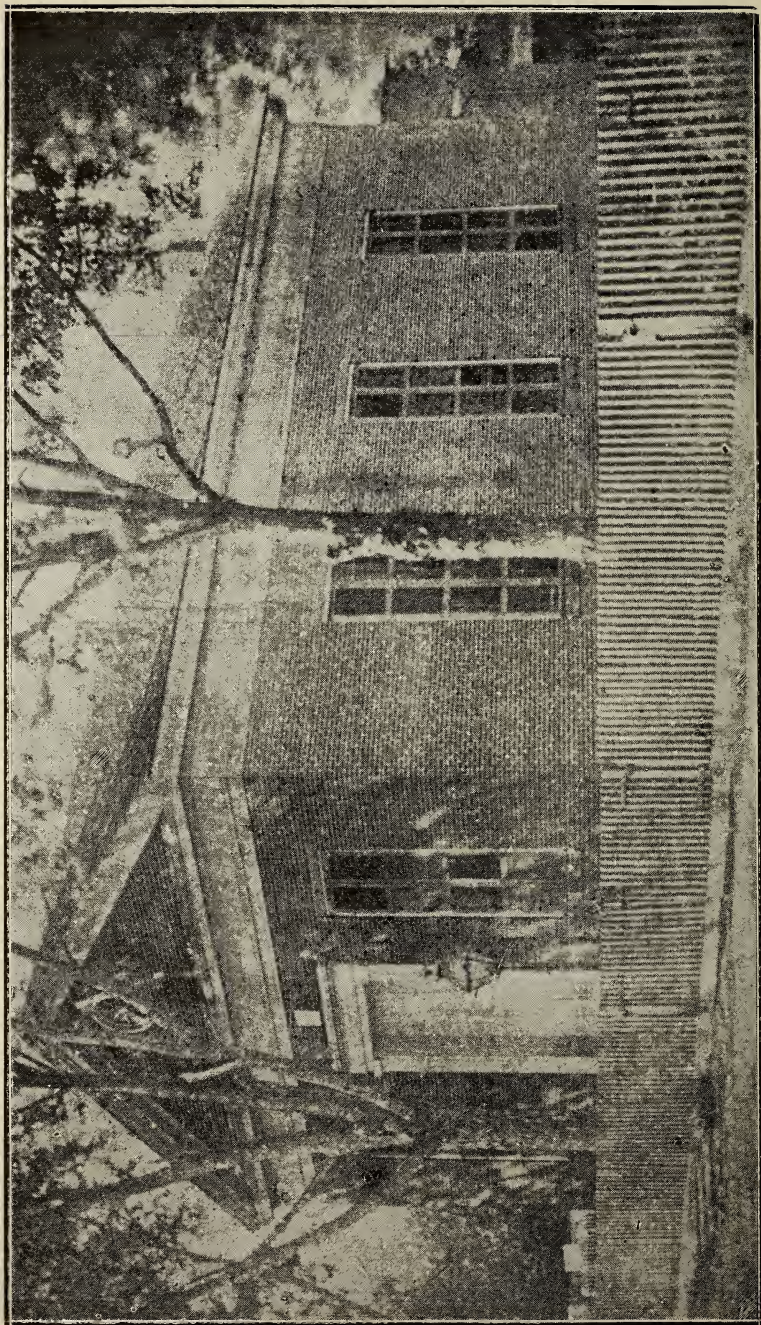
HAMILTON SQUARE, N. J.



TRENTON, N. J.

STATE GAZETTE PUBLISHING CO., PRINTERS.

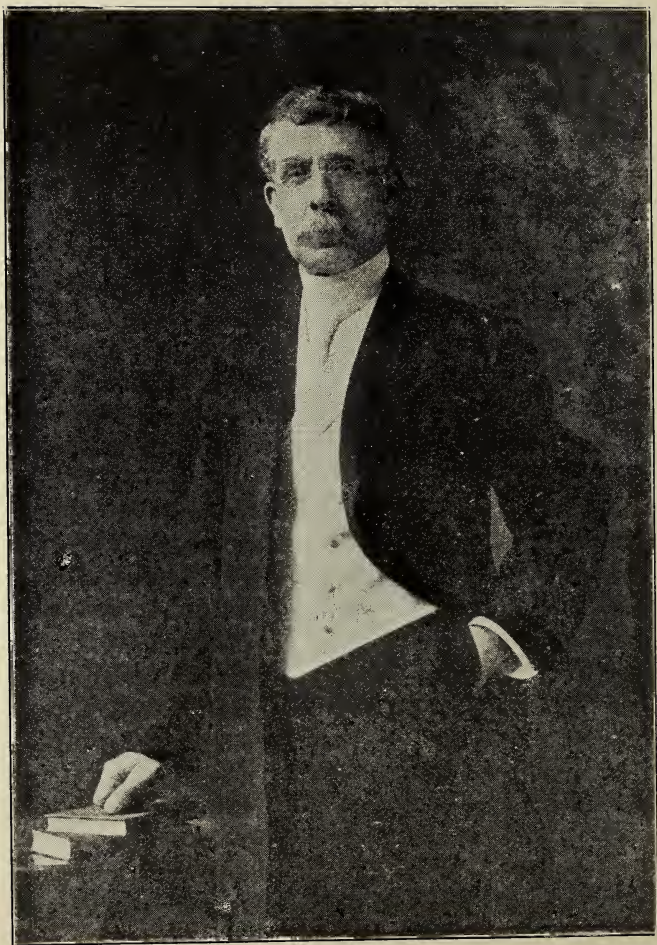
1914



Built 1851. Dedicated January 8th, 1852.



Built 1880. Dedicated 1881.



Rev. John G. Booker.
March 15th, 1911—

INTRODUCTION.

At the bi-monthly business meeting of the Church on Saturday afternoon, February 24th, 1912, it was resolved to celebrate the One Hundredth Anniversary of our history. The Pastor with all the official members and their wives were the Committee appointed by the Church to make the necessary arrangements for the day, Thursday, April 25th, 1912.

Realizing the importance of having read at this time as complete a history of the one hundred years of the Church as it was possible to obtain, the Pastor who had only been on the field one year, and was a new man in the State of New Jersey, wrote Dr. O. P. Eaches, who for more than 40 years had been Pastor of our Mother Church, at Hightstown, asking if he would kindly undertake the task; Dr. Eaches at once replied and consented; records on hand in the possession of the Church were at once made available, and in this volume we have as complete a history as it was possible to furnish. Next in importance were the speakers for the day. The Pastor at once got into communication with some of the leading men of the denomination in this and other States; these brethren readily responded, and each filled their appointment, with the exception of Dr. A. J. Rowland, who was unexpectedly called away to an important conference in New York. Rev. S. G. Neil, the Publications Society Missionary Secretary, was the substitute.

Dr. O. P. Eaches suggested to the Pastor that he write Dr. T. O. Conant, of the Examiner, New York, asking if he would compose a suitable anniversary hymn for the occasion. Dr. Conant readily responded, the hymn making a deep impression as it was sung to the old tune "Park Street" at each of the sessions.

During the day the ladies of the Church made ample provision for the refreshment of the inner man; dinner and supper being served in the Grange Hall adjacent to the Church. The three brethren, Rev. Geo. R. Robbins, D.D., of Cincinnati, Ohio, Rev. James A. Cubberly, of Plainfield, New Jersey, and Rev. Everett Conover, of Plainfield, New Jersey, who went out from this Church into the Gospel ministry, were invited, and each responded by letter; the two latter also favored us with their presence, and made brief addresses; their names were inadvertently omitted from the program; a most hearty reception was accorded them by the Church.

ONE HUNDRED YEARS.

1812—1912

PROGRAM.

THE CENTENNIAL OF THE HAMILTON SQUARE BAPTIST CHURCH.

JOHN G. BOOKER, Pastor.

Thursday, April 25th, 1912.

Deacons—John W. Tindall, Charles H. Smith, William T. Flock, R. Ellsworth Haines, Walter Hulick.

Trustees—H. Harrison Hutchinson, Walter Haines, Ed. C. Hutchinson, Forman Hulick, Paul Indermuhle, Liscomb Tindall, S. H. Robbins.

Collector—Elijah M. Vanness.

Treasurer—S. H. Robbins.

Clerk—Wm. T. Robbins.

Assistant—Fred. C. McCabe.

Sexton—George Danser.

MORNING SESSION.

9:30 A. M. Devotional Service, led by . . . Rev. F. W. Randall.
Pastors of the Trenton Association participating.

10:00 A. M. Hymn—"Coronation."

ADDRESS OF WELCOME,

Pastor John G. Booker.

10:15 A. M. Introductory Address, . . . Rev. J. K. Manning, D.D.

10:30 A. M. Solo, . . . Miss Aileen Cubberly.

Reading of Scriptures, . . . Rev. Joseph Howell.
Pastor of the Presbyterian Church.

Prayer, . . . Rev. A. F. Carlin.
Pastor of the Methodist Church.

Sermon, . . . Rev. J. Henry Haslam, D.D.
of Philadelphia, Pa.

Subject—"Christ's Method and Purpose in Building
His Church."

11:30 A. M. Anthem.

Address, . . . Rev. Judson Conklin.

12:00 NOON. Adjourn for Lunch.

AFTERNOON SESSION.

- 2:00 P. M. Devotional Service, led by Rev. G. L. Allen.
Pastors of Trenton Association participating.
- 2:15 P. M. Rev. Guy L. Brown, *Moderator of Trenton Association*, presiding.
Rev. O. P. Eaches, D.D., will read History of the
Church and Greetings from the Mother
Church at Hightstown.
- 3:00 P. M. Pastoral Reminiscences. Rev. W. W. Case, D.D.
Greetings from Allentown Church, Our Daughter.
- 3:20 P. M. Solo and Chorus—"I Wonder If There's Room," . . .
Miss Aileen Cubberly.
Address, Rev. A. J. Rowland, D.D.
Secretary of American Baptist Publication Society.
- 4:00 P. M. Address, Rev. D. DeWolf, D.D.
Secretary of New Jersey State Convention.
- 4:20 P. M. Address, Rev. J. A. Maxwell, D.D.
Subject—"Progress of the Kingdom."
- 4:45 P. M. Address, Rev. Enoch Fullaway.
Baptist Commonwealth.
- 5:00 P. M. Adjourn for Supper.

EVENING SESSION.

- 7:15 P. M. Devotional, led by Rev. Judson Conklin.
- 7:30 P. M. Hymn.
Address, Rev. D. G. Stevens.
- 7:50 P. M. Anthem—"Come Ye Weary."
Address, Rev. Guy L. Brown.
- 8:30 P. M. Solo, Miss Aileen Cubberly.
Address, Rev. Harvey Chollar.
- 9:00 P. M. Closing Address, Pastor, Rev. John G. Booker.

CENTENNIAL HYMN.

By THOMAS OAKES CONANT.

To the tune "Park Street."

Through fivescore years thy saints, O Lord,
 Have worshiped at this sacred shrine;
 To dying souls proclaimed thy Word,
 And sinners led to life divine.

O hallowed memories that rise,
 As thought turns backward to the hour
 When here thy people to the skies
 First raised their hymns of love and power!

How sweetly, on the raptured ear,
 The Gospel's joyful message fell:
 "To Christ, O weary ones, draw near,
 And in his peace forever dwell."

Here, as unrolled the passing years,
 Met friends and neighbors, youth and age;
 Their fears and hopes, their smiles and tears,
 Commingling on Life's fleeting page.

Here hearts bereaved, beside their dead,
 Sweet peace have found in Jesus' word;
 And famished souls their hunger fed
 On the rich bounty of the Lord.

Now, as a new, bright century
 Upon us dawns, all coming days
 We dedicate, O Christ, to thee,
 And to thy throne this prayer we raise:

O Lord our King, in glory come!
 Thy Spirit here be freely given;
 Abide with us; make this thy home—
 A house of God, a gate of heaven.—AMEN.

Written for the occasion by Rev. Thomas Oakes Conant, D.D.,
 to be sung at the sessions of our Centennial.

ADDRESS OF WELCOME

BY PASTOR JOHN G. BOOKER.

He said in part:

It is a pleasure for me on behalf of the Church to welcome the delegates and friends of the Trenton association and elsewhere, to help us celebrate the Centennial of our history.

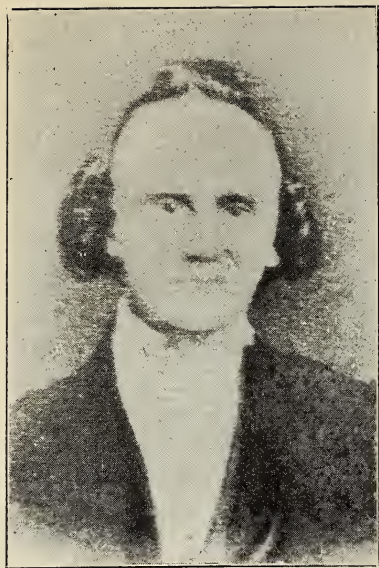
One hundred years. What changes have taken place!

A hundred years ago the world was a very large place, but during the century steam and electricity have annihilated distance and brought mankind together as never before; and with the advent of the flying machine, "still in its infancy," with other marvelous inventions, who can tell what is in store for the members of the Church who may celebrate the bi-centennial of her history.

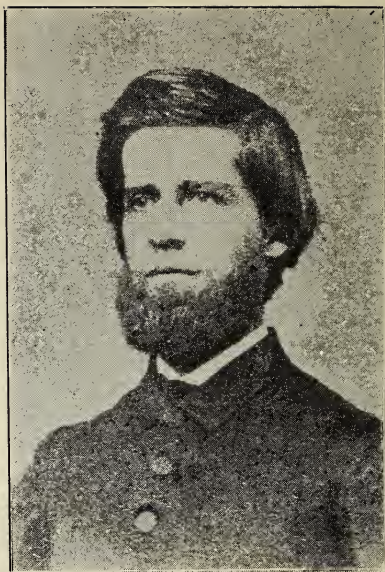
It is important to note that Christianity has not been slow to take advantage of the progress of the century for her own advancement. To-day the door of every nation is open to receive the Gospel, marvelous has been the progress of the missionary enterprises of the Church.

It is also a cause for thankfulness that among the different denominations of Christianity to-day there is a better spirit of unity than in the earlier years of the century. While we, as Baptists, adhere to what we believe are the fundamental teachings of the New Testament—a regenerated church membership—the ordinance of believers baptism by immersion—and the observance of the Lord's Supper by baptized believers, yet we heartily co-operate with all who are seeking to exalt our Lord and Saviour Jesus Christ, as the only Saviour of Mankind, and earnestly pray that the time may not be far distant when there will be still a closer union between us, and thus bring to pass, through the guidance of the Holy Spirit, that unity spoken in our Lord's Prayer, "That they all may be one."

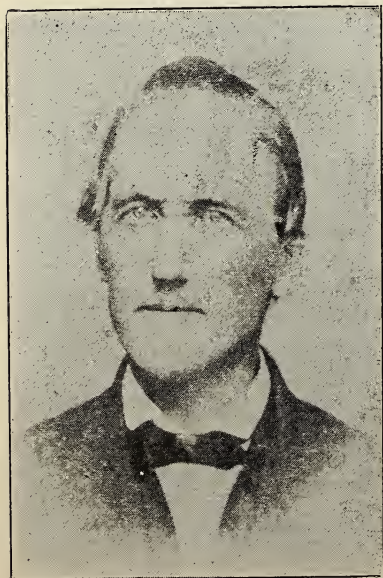
We trust that you will enjoy the services of the day, and, again, bid you a hearty welcome to the hospitality of the Church.



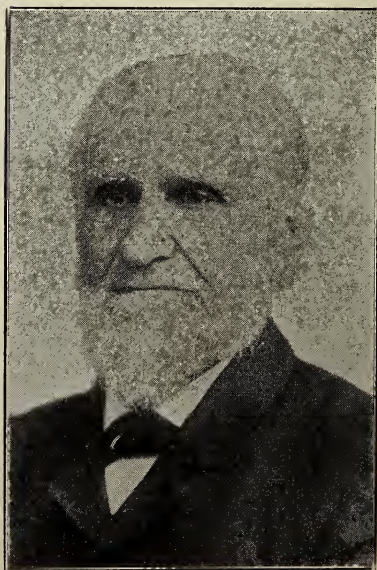
Rev. Searing Stites.
April 1st, 1837—April 1st, 1853.



Rev. A. H. Bliss.
August 8th, 1859—September 6th, 1862.



Rev. Wm. Paullin.
July 1st, 1853—February 1st, 1859.



Rev. W. E. Watkinson.
January 3d, 1863—February 1st, 1871

Address of Rev. J. K. Manning, D.D., Woodbury, N. J.

DEAR BRETHREN:

I am very glad to be here this auspicious day to rejoice with Pastor and people upon the arrival of the anniversary day of the birth of this Church.

As a people we have been remiss in the marking of special days and times and seasons, so as to call out the glad fact ("Hitherto hath the Lord helped us"). You are true to the real spirit of gratitude when you meet to-day and show it worth while to look back and forward and say again, "In the Name of the Lord we again set up our banners."

To-day, by this service, you pay tribute to the men and women who, one hundred years ago, made this day possible. You honor yourselves in the service of to-day by this memorial to and for this band of God-fearing men, who, in the Name of the Lord, set up their standard, and we do well to keep them in mind. In this service, in the most natural way, you call to mind the men who have served as Pastors of this Church, and let me say you have been greatly honored in the character of these men, some of whom enjoyed with you most wonderful revivals. Some were noted for their zealous pastoral work, and of their preaching ability you had no reason to be ashamed. They and their work should have a large space in the thought of to-day.

We are here to rejoice over the fact that you are true to the Fathers, to their faith, to the Bible; that you are a Baptist Church one hundred years old to-day. In the day of your youth error sought a place among you, but could not stay, and, so far as I know, there has been no modification in doctrine, no adoption of modern frills or notions in worship, but the same old truths accepted and relied upon in the same simple-minded manner of the fathers, characterizes you now.

It is a great thing to have maintained the faith. You have reason for a deep gratitude and honorable pride in the work done. Think of the great number of conversions, the strong men and women you have given to this community, some of whom have gone into the min-

istry; of the lives ennobled; of the moral influence upon social life, for all this to-day—Thank God. Then stop awhile to-day—take a look, Backward—Forward—Upward. You have come a long ways; some luggage with you you need to get rid of, and much treasure you need to hold on to—a great inheritance you must pass on to another generation, charging them to be true to their Father's history of one hundred years. You are honored in being the birthplace of our State Mission Society. It was a company of great and noble men who met here eighty-two years ago and formed the State Convention. A few more years and that body will be one hundred years old.

I trust that you will find it in your hearts to invite that body to come "Home" and celebrate its hundredth birthday with you.

And now to you, and your honored Pastor, I tender my sincere wish that the fidelity, revival prosperity, strong devotion to denominational life of the past, may characterize the future.

Historical Sketch of the Hamilton Square Baptist Church.

The Revolutionary War secured for the people of the world the right of self-government and enlarged the meaning of the individual man, but the long continued struggle and the introduction of French Infidelity led to a decay of the moral life and the enfeebling of the nation's spiritual strength. In 1798 the Presbyterian General Assembly issued an appeal to the country in these words: "We perceive with pain and fearful apprehension a general dereliction of religious principle; a great departure from the faith and simple purity of the manners of our fathers; a visible and prevailing contempt for the laws and instructions of religion; an abounding infidelity which in many instances tends to atheism itself. A dissolution of religious society seems to be threatened." But piety was not dead. The spirit of Malachi 3:16 brought a spiritual awakening. In 1785 the Hightstown Church, which for a score of years had not had a settled pastor, developed within its border a man who enlarged the Lord's Kingdom in all this section of the State—Peter Wilson. He was, as Morgan Edwards says, in his History of New Jersey Baptists, "a man to be

wondered at." Wesley said: "My parish is the world." Peter Wilson, with like-mindedness, said: "My field of labor extends from the Atlantic to the Delaware and into Pennsylvania, from Trenton to Mt. Holly." This field he cultivated. A summary of his work is this: A Baptist Church was established at Manasquan in 1805, at South River in 1805, at Trenton and Lambertton in 1805, at Nottingham in 1812, at Penn's Neck in 1812. He preached also at Penn's Manor, Pennsylvania, at Pemberton and Mt. Holly.

FOUNDATION WORK AT NOTTINGHAM SQUARE.

In 1785, the first year of his settlement at Hightstown, he began to preach in this field. The village was then called Nottingham Square, the name being changed to Hamilton Square by common consent of the residents after Hamilton township was formed in 1842, the change being gradually made. Why he came here no one may now know. Members of the Hightstown Church may have lived here; persons of Baptist belief or proclivity may have resided here. He may have been asked to come here as Cornelius sent for Peter. Peter Wilson may have come, sent by the Holy Spirit as the Missionary Philip went in quest of the Treasurer. It was in some private house the first Baptist worship was held in this neighborhood. It was a Church in the house in New Testament phrase. That little gathering was the parent of the Church. It would be interesting for us to-day to look at the features of those men and women meeting in an unpretentious farm house, to greet them as fathers and brothers in a common faith.

THE BAPTIST STRENGTH IN THE STATE.

At that time in this State were eighteen Baptist Churches that have Baptist Church life in them yet. These were Middletown, Stelton, Cohansey, Cape May, Hightstown, Scotch Plains, Morristown, Salem, Deckertown, Dividing Creek, Pemberton, Upper Freehold, Mount Bethel, Lyons Farms, Manahawkin, Pittsgrove, Jacobstown and Northfield. At that time the Baptists in the commonwealth numbered about 2,500, with sixteen ordained ministers. The pillars in the min-

istry in that day were Burgess Alison at Jacobstown, Samuel Morgan at Middletown, Reune Runyon at Stelton, William VanHorn at Scotch Plains, Edmund Taylor at Upper Freehold, Peter Wilson at Hightstown. At Bordentown Burgess Alison had a school in which some of the mighty men of the Lord in that day were trained. The school at Hopewell had closed its doors. In this State, at that time, the Baptists were exempt from persecution, but only ten years before the beginning of Baptist work here the Baptist Churches in New Jersey took up an offering for the suffering brethren in New England. The Baptist forces in this State grew in quantity and in quality. This Church is the grandchild of the Middletown Church, the eldest in New Jersey, the mother of us all. When Middletown was founded in 1688 there were not more than 2,000 Baptists in this entire country. In 1745, when the Hightstown Church was founded, the number was about 5,000. When Baptist work was begun here the number in this State was about 2,500. At that time, in 1785, the State of New Jersey had a population of 170,000. Trenton was the capital city, numbered a few hundred; the Governor of the State was William Livingston. The foundations of this Church were laid about the time when the foundations of our country were laid. The Constitution of our country was adopted two years later. The names of Washington, Jefferson, Patrick Henry, all these were familiar household names at that time.

PERMANENCY OF THE WORK.

The work here was anchored to permanency by the erection in 1785 of a meeting house. In 1788 Abram Eldridge and wife deeded the property to the Hightstown Church for the sum of seventeen pounds and eighteen shillings. William Nutt was the builder of the house, said to have been a frame building, in quite good style and roomy, having a gallery, a high pulpit with a "sounding board" above the pulpit. It is not known who were the pillar-like men in whom this enterprise rested. The grave of Rev. Searing Stites is on the spot over which the pulpit of the old meeting house stood. The meeting house was erected and paid for years before a church organization was effected. The building was erected and remained under the care of the

Hightstown Church with the title vested in the Trustees of that Church until its organization as a distinct Church.

Among the papers of the Hightstown Church is the following: "Received August 30th, 1792, of Peter Wilson the sum of one hundred and sixteen pounds, three shillings and four pence, it being in full of all demands against the Trustees of Hightstown Baptist Society for building the meeting house at Nottingham, until this day. William Nutt."

We pay a tribute to-day to the memory of Abram Eldridge and William Nutt, the foundation stones of this spiritual structure. Eldridge died 1788, the first one it is said to be buried in the burial ground. His grave is unmarked. Nutt died in 1799. To his grave stone is the scriptive reference:

"Sacred to the memory of

WILLIAM NUTT,

who departed this life May 2d, 1799, aged 66 years and 2 months.

I in pain and anguish
Sometime lived,
Resigned to death and rest;
Thro' Jesus Christ,
Our Saviour God,
To be forever blest."

Here they met for worship, here believers were baptized; here the Lord's Supper was quarterly observed. In the records of the Mother Church is the following action taken April 25, 1789,—“The church agreed to hold communion at Nottingham the second Lord's day in March, June, September and December.” It is not known whether they had service every Lord's day or not—in all likelihood not. The place of baptism from the first, 1785 to 1866, was in what is known as James I. Hutchinson's mill pond. At the baptism the gathered brethren sang the hymn long used on these occasions:

Christians, if your heart be warm,
Ice and snow can do no harm.
If by Jesus you are prized,
Rise, believe, and be baptized.

CHURCH ORGANIZATION.

It is an instinct of the Christian life that those who love Jesus as Saviour come together in close fellowship. It is a law of Christian growth that believers so united take upon themselves the responsibilities of an organization. The Hopewell Baptist Church worshipped in private houses for thirty-two years. After twenty-seven years of associated fellowship the brethren here decided to have their own organized church life. In the Hightstown Record Book is this statement, dated April, 1812,—“A number of the members who generally met at Nottingham Square, Burlington County, for social worship having obtained dismission from the Hightstown Church were constituted into a distinct Church at Nottingham, having called to their aid brethren Peter Wilson, John Boggs and William Boswell.” John Boggs was pastor at Hopewell; William Boswell, of the Trenton and Lambertton Church. Middletown Church was organized with eighteen members; Hightstown with seventeen members; Hamilton Square with thirty-three. These are the names of the spiritual forefathers and foremothers of the Church of to-day:

Sarah Cubberley.
John Tindall.
John Hammel.
William Appleton.
Phebe Edwards.
Ann Taylor.
Elizabeth Rogers.
Sarah Bowers.
Elizabeth Hutchinson.
Sarah Appleton.
Susannah Rogers.
Robert Hutchinson.
Hannah Hammel.
Rebecca Hutchinson.
Deborah Flock.
Sarah Davis.

Mary Sunderlin.
Hetty Coleman.
Nann Tindall.
Aaron Hulse.
Catherine Morris.
Henry Dye.
Hannah Dye.
Elizabeth Howell.
Exercise Stille.
Mary Appleton.
Thomas Hooper.
Abigail Hooper.
Elizabeth Fagan.
Susannah Taylor.
Athaliah Updike.
Elizabeth Hawke.

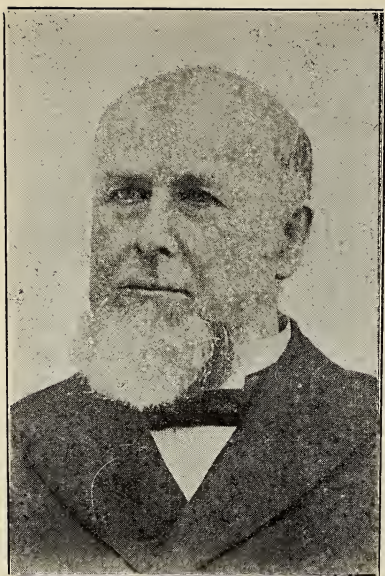
Mary Holmes.

All of these long since died. The last one of the constituent members was Mrs. Abigail Hooper, who died in 1876, aged 92. We

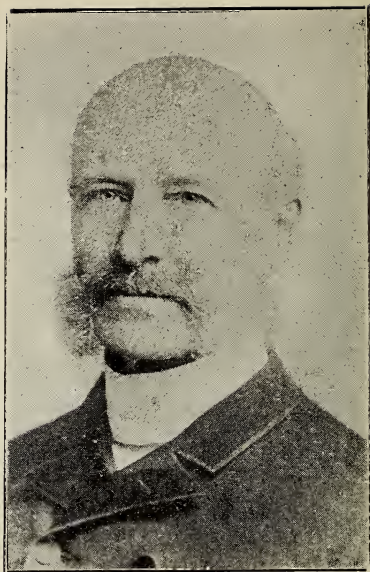
say, concerning them all, "Let them rest in peace." At a joint meeting of the Board of Trustees of this Church and the Trustees of the Hightstown Church held at Hightstown, December 29th, 1812, the Church property was transferred to the Trustees of this Church. The first Church meeting for business was held September 1st, 1812. At this meeting Daniel Hutchinson, John Flock and William Appleton were chosen Deacons; William Tindall, John James, John Tindall William T. Cubberly and Asher Quigley were chosen trustees. The Church was incorporated September 11th, 1812, by certificate recorded in the Burlington County Clerk's office as "Baptist Church of Nottingham Square." By an act of the Legislature of the State, April 6th, 1866, the name was changed to "Hamilton Square Baptist Church." The seal adopted by the Church had a representation of John baptizing Jesus; a dove descending on the Lord Jesus at his baptism; the motto "Cum Deo" with God's help; the words "Bapt. Ch. Nottim." The Church was now fully organized for work as an ally of Jesus Christ in his work of conquering the world.

A GLANCE AT THE TIMES.

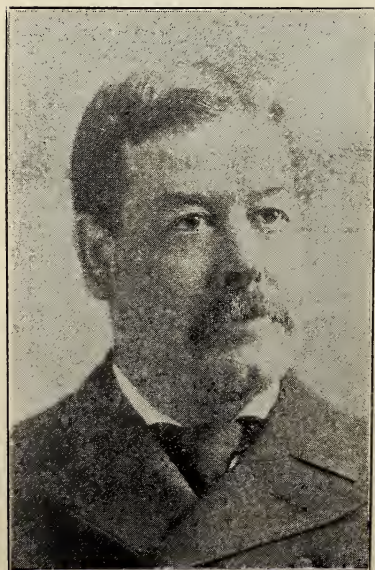
In this year we were at war with England. Abroad Napoleon made his disastrous invasion of Russia. The organized forces of Christ seemed exceedingly small. There was among the Baptists no Foreign Mission Society; no Home Mission Society; no publication Society; no state convention. We had one Baptist college, Brown University; no organized theological training work; no papers; no mission schools—although in small ways all these were coming into life and form. The language was comparatively small. The dictionary had no words—railroad, telephone, wireless, trolley, cable, international, millionaire, trust, strike, lockout. Electricity and coal were curiosities. New Jersey had a population of 250,000. In 1812 the Indians massacred at what is now Chicago fifty soldiers beside women and children. All through the West the tomahawk was yet a symbol of power. The candle lighted in 1812 shines to-day in a world very different from the world of that century-ago day.



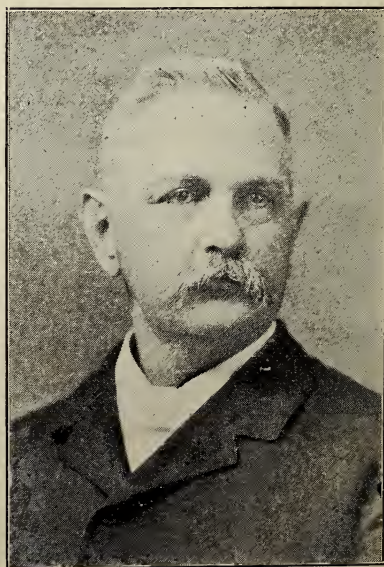
Rev. W. W. Case, D.D.
October 1st, 1871—November 1st, 1881.



Rev. J. B. Hutchinson.
November 1st, 1886—November 1st, 1888



Rev. Joseph Butterworth
September 1st, 1882—June 1st, 1886.



Rev. Geo. B. Young.
May 1st, 1889—May 1st, 1894.

MEETING HOUSES.

The first meeting house was erected in 1785 and was in use for sixty-six years, until 1851. The original lot deeded to the Church by Abram Eldridge whose farm extended to the village, was about two-thirds of the present land owned by the Church. In 1851 a piece of land to the East of the original lot was bought of the Cubberly tract; in 1864 the Church bought the Reed property, now a part of the graveyard. In 1851, during the pastorate of Rev. Searing Stites, the second house, a brick house, was erected at a cost of two thousand two hundred dollars. In 1866 a pulpit recess was constructed and a baptismistry introduced. This house would seat about 400.

The third meeting house, now used by the Church, was erected during the pastorate of Rev. W. W. Case. The corner stone was laid August 10th, 1880. Those taking part in the corner stone laying services were Pastor Case, Rev. W. E. Watkinson, Philadelphia; Rev. Elijah Lucas, Trenton; Rev. O. P. Eaches, Hightstown; Rev. George R. Robbins, Cincinnati; Rev. W. L. Cunningham of the Presbyterian Church, Hamilton Square; the pastor of the Recklesstown Baptist Church. The cost of the building including furniture was \$16,400. The pastor held the first service in the new house July 10th, 1881, preaching from Ps. 122:1. It has been for thirty-two years a place where God has set His name and revealed His face. Scores of men and women have called it a "Bethel," a veritable house of God; men have made it a "Bochim" a place where tears have fallen on account of sins; on leaving it, many have called it "Peniel," saying, "I have looked upon the face of God." May it be more and more an agency for building up men and introducing God's righteousness.

PASTORS OF THE CHURCH.

The first Pastor was the founder and father of the Church, Peter Wilson. He served until 1816, four years after the formation of the Church. His term of service extended through thirty-one years, during all of which period he was also the Pastor at Hightstown.

The second Pastor was William Boswell, who acted as Pastor here for four years in connection with the pastorate of the Trenton Church. During his pastorate he became interested in Swedenborgian views and the Church brought his pastorate to a close. Subsequently, the Trenton Church, on the advice of Pastor John Boggs, Henry Smalley and Thomas Montanye, excluded him from their membership. It is one of the traditions of the community that Boswell came out once to preach and found the doors locked against him, whereupon he said: "They have locked me out of the church but they cannot lock me out of Heaven."

The third Pastor was John Seger, entering on his work in 1820. He served the Church for twelve years, acting at the same time as Pastor of the Hightstown Church. He was a man of deep piety, evangelical spirit, greatly beloved by his people and his labors were crowned with success.

For two years of the time he supplied the pulpit jointly with Mr. Boswell, of the Trenton Church. In his autobiography published in 1863, he speaks of his affection for the Hamilton Square Church. He died in extreme old age at Hightstown in 1870. His words, concerning this Church, are: "I have always felt strongly attached to this Church ever since my first acquaintance with them, and have ever felt great pleasure in preaching for them occasionally." Following this pastorate there was a vacant pulpit for three years. During this period of the Church's life the anti-nomian, anti-mission spirit prevailed and dissension existed in the Church. This may have prevented the settlement of a pastor and made unpleasant some pastorates that followed.

The fourth Pastor, called March 12th, 1835, was Rev. W. D. Hires. His pastorate was very short, extending over only a few months. Mr. Hires was a man of large pastoral ability, a good preacher, working for many years in the pastorate in the State.

The fifth Pastor was Rev. Searing Stites, settling here April 1st, 1837. He was the first Pastor who gave his entire time to the Church. Of him Rev. W. E. Watkinson writes: "He was a humble, godly man, self-sacrificing, who labored for sixteen years, faithfully, upon this

field in his master's service amidst many trials. Indeed, few men would have remained so long and worked so faithfully for a church which was so wanting in sympathy and respect for a pastor as the Church was during his pastorate; and although there was a strong anti-effort or anti-nomian element at work during most of his pastorate, yet God had respect unto his faithful labors and abundantly blessed him in winning souls to Christ, and in the general prosperity of the Church. The narrowing doctrine of a sovereignty of God that shut out the need of the Church's effort made a period of great contention in the church life. In the midst of opposition and internal confusion, Pastor Stites stood like a pillar. The Church enlarged its resources by the building of a parsonage in 1839. The second meeting house was erected in his pastorate. He resigned in 1852 and settled as Pastor of the Penn's Neck Church, where he labored for two years and then entered into his rest. On the tombstone of Mr. Stites are these words:

Then, stranger, stay and drop a tear
Where many a tear has flowed.
A man of God lies buried here,
A holy man of God.

The sixth Pastor was William Paullin, settling here in June, 1853. Concerning him it is said: He was a bold, earnest, faithful preacher of the Gospel, and during his pastorate he did much toward bringing the Church to a higher and holier standpoint of action than she had before manifested, both as regard to her treatment of pastors and acts of benevolence. He also was the means of renewing the Sabbath School cause in the Church, which for a long time had been extinct. God has blessed his preaching to the conversion of many precious souls. He closed his labors here in January, 1859. His pastorate ended at that time but his life and influence went on.

The seventh Pastor was Rev. A. H. Bliss who entered in his work August 8th, 1859. He served the Church in a faithful way for three years. Shortly before the close of his pastorate a gracious spirit of revival was enjoyed by the Church. He is yet living in the West, spending a serene old age.

The eighth Pastor was Rev. W. E. Watkinson who took pastoral charge of the Church January 3d, 1863. He was a good preacher and a faithful and efficient pastor and leader. During his eight years of pastoral service there was a large increase in the membership, averaging thirty-five baptisms each year. In one year Pastor Watkinson baptized eighty-nine. The house of worship was crowded. Griffith's History of New Jersey Baptists says, "Seldom has a pastor wrought so great a change and accomplished such gains." The Church was now getting a vision of larger things, the widening of the Church life in the founding of a church at Allentown. As early as 1863 Mr. Watkinson arranged to preach there regularly, sometimes in a grove, sometimes in the Methodist meeting house. He was laying the foundations for the church in Allentown. He ended his pastorate February 1st, 1871.

The Church called as its ninth Pastor Rev. W. W. Case who entered on his work October 1st, 1871. Two notable events took place during this pastorate—the erection of the present commodious meeting house and the founding of the church at Allentown. Both of these were epoch making acts. The meeting house will stand for a century to come—the Allentown Church will remain until Christ comes again the second time. At the opening of the pastorate preaching services were established at Allentown; a meeting house was opened for worship July 20th, 1873; March 23d, 1874, the Allentown Church was reorganized in a formal way, this Church dismissing fifty members to unite in the new organization. Several revivals were enjoyed during this pastorate which ended October, 1881.

September 1st, 1882, Rev. Joseph Butterworth became pastor, doing good work and ended his pastorate June 1st, 1886.

November 1st, 1886, the tenth Pastor, Rev. J. B. Hutchinson, entered on the pastorate, continuing until November 1st, 1888. He was a man of marked pulpit ability, combining rhetorical beauty with great knowledge of the Scriptures. Griffith's History says he was one of the great preachers of his day. He was followed May 1st, 1889, by Rev. George B. Young, a good man and good preacher, who remained until September 30th, 1894.

February 1st, 1895, Rev. William T. Galloway became pastor and continued his work until November 1st, 1904. He was a good man like Barnabas—full of faith and the Holy Spirit, a good pastor, developing the activity and the benevolence of the Church. He did much in removing a burdensome Church debt.

February 19th, 1905, Rev. John W. Lissenden was called from Freehold to the pastorate, closing his work December 31st, 1909. During his pastorate large repairs and alterations were made in the Church property.

March 15th, 1911, Rev. John G. Booker of Philadelphia became pastor of the Church. May it continue on large and increasing for years to come.

THE THIRTEEN PASTORS.

Of the pastors of the Church Peter Wilson, William Boswell, John Seger, Searing Stites, William Paullin, W. E. Watkinson, J. B. Hutchinson, are deceased. Wilson and Seger are buried at Hightstown; Watkinson and Hutchinson, in Philadelphia. All of them rest quietly in green graveyards. They lie

“Under the sod, and under the dew,
Waiting the judgment day.”

Of the living Dr. W. W. Case is Pastor of the Olivet Church, Trenton; Rev. Joseph Butterworth is Pastor at Fall River, Mass.; Rev. W. T. Galloway is Pastor at Old Bridge, N. J.; Rev. George B. Young is Pastor at Manchaug, Mass.; Rev. John W. Lissenden is Pastor at Millville, N. J.; Rev. A. H. Bliss is passing a serene old age in the West.

DOCTRINAL STEADFASTNESS.

On two occasions the Church has borne witness to the supremacy of the New Testament teaching. When William Boswell became a Swedenborgian, the Church at once put an end to the pastorate. So popular was he in Trenton that sixty of the members followed him when he left the pastorate of the Church. So far as is known not one

of the Hamilton Square members walked after him in his advocacy of erroneous teaching. The Church witnessed for the truth again in the pastorate of Searing Stites in contending against the anti-effort, anti-missionary spirit, so prevalent at that time in many New Jersey Baptist Churches. The church at Hopewell, one of the oldest and strongest of our churches, was carried into the anti-missionary fold. An extremely bitter spirit was engendered in the membership. Contention raged. It was at this time that the Church records, from the first, were carried away and destroyed. Pastor Stites could say with Paul, "I have not shunned to declare unto you the whole counsel of God." Pastor Stites knew the Scripture teaching and stood by it resolutely. The general doctrinal attitude of the Church has been that expressed in the New Hampshire Confession of Faith. It stands to-day where it stood one hundred years ago in the fundamentals of the faith—here may it stand for a thousand years to come.

CONTRIBUTIONS FOR THE EXTENSION OF THE KINGDOM.

The Church made a large contribution to the cause of Christ in giving birth to the Allentown Church. It gave a larger contribution in helping to found the New Jersey Baptist State Mission Society. Without the co-operative power of this State Society, Baptist work in this State would have been a weak and shrivelled thing. The State organization was effected at Hamilton Square, July 27th, 1830, by delegates from ten churches. The delegates from this Church were W. Appleton and John West. The Church has also contributed three able New Testament ministers. George R. Robbins, Pastor of one of the largest Baptist Churches in Cincinnati, has been and is a great spiritual factor in the Middle West. James A. Cubberly has given many years of effective pastoral work in this State. Everett C. Conover of the Park Avenue Church, Plainfield, has given ten years of good work in this State. Stephen F. Reed, a licentiate of the Church, giving great promise of usefulness, died before his preparatory course was completed.

THE CHURCH AND NATIONAL CRISES.

Baptist services were begun here two years after the Revolutionary War came to a close. It would not be strange if some of the members of the congregation here took part in the great struggle. If they were of the same mould as the Hopewell Baptist Church where John Hart, the Baptist signer of the Declaration lived, it would have been impossible to have kept them out of the struggle. The oldest gravestone in the burial ground is dated 1793. A number of Revolutionary soldiers are buried in the church graveyard.

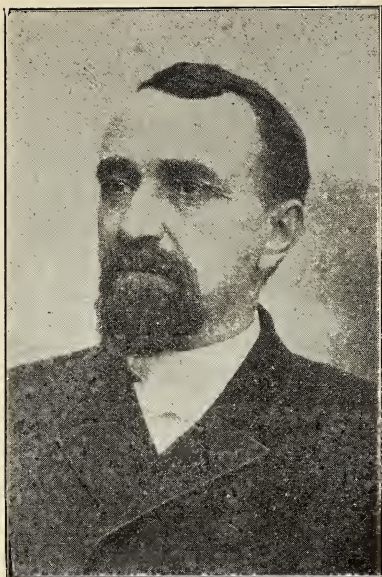
Their bones are dust, their swords are rust,
Their souls are with the Lord, we trust.

The first person baptized after the Constitution of the Church was John Morris. He was the son of a Revolutionary soldier. Soon after he enlisted in the army, in the war with England, serving until December, 1814. He died in 1864.

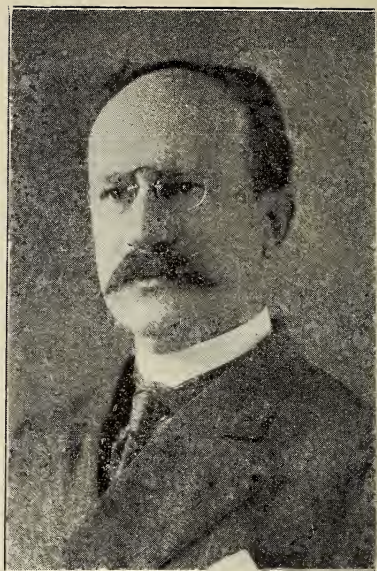
In the great contest from 1861-1865, Pastor A. H. Bliss, after leaving here entered the army taking part in the storming of Fort Fisher. It is ascertained that about twelve men who were at that time members or afterward became members stood by the country in her hour of peril. It would be a fitting thing if the Church should inscribe their names in a tablet, keeping their memory green forever. The Church has been loyal to Jesus Christ, to the civil government, to the cause of morality and righteousness.

DEACONS OF THE CHURCH.

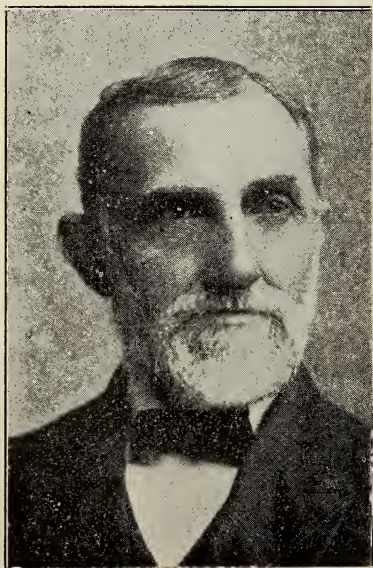
A large part of the work and worth of the church is due to the kind of deacons the church has. Deacons of the Stephen kind will make a church rich and strong. From the first this Church has been blessed with godly, pillar-like kind of men. Herewith is a list of all those who have magnified this office for the hundred years of the church's history.



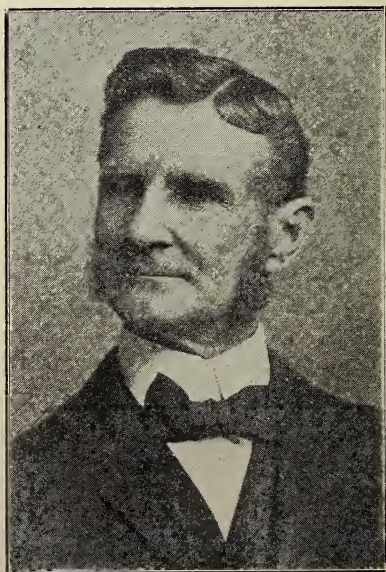
Rev. W. T. Galloway.
February 1st, 1895—November 13th, 1904



Rev. John W. Lissenden.
February 19th, 1905—January 1st, 1910.



John W. Tindall.



Charles H. Smith.

Daniel Hutchinson, chosen September 1st, 1812.
 John Flock, chosen September 1st, 1812.
 William Appleton, chosen September 1st, 1812.
 John West, chosen March 13th, 1819.
 Thomas Hooper, chosen March 13th, 1819.
 David W. Cubberly, chosen March 13th, 1819.
 James G. Coleman, chosen March 4th, 1836.
 Richard Narraway, chosen March 4th, 1836.
 George C. Dey, chosen September 2d, 1854.
 William Darnley, chosen
 John S. West, chosen November 6th, 1863.
 William I. Robbins, chosen October 16th, 1864.
 George S. Cubberly, chosen October 16th, 1864.
 James B. Coleman, chosen October 16th, 1864.
 Samuel Flock, chosen 1881.
 Jasper H. Allen, chosen 1886.
 R. F. West, chosen 1886.
 John W. Tindall, chosen 1887.
 Charles H. Smith, chosen 1887.
 Albert Tindall, chosen 1898.
 V. N. Cubberly, chosen 1898.
 William T. Flock, chosen 1899.
 James Taylor, chosen 1904.
 Randall B. Totten, chosen 1905.
 R. Ellsworth Haines, chosen 1905.
 Walter D. Hulick, chosen 1911.
 Twenty-six in all.

In 1887 Mrs. Margaret Hutchinson and Mrs. Sarah D. West were chosen deaconesses.

The present deacons are John W. Tindall, Charles H. Smith, William T. Flock, R. Ellsworth Haines and Walter D. Hulick, Deaconesses, Mrs. Margaret Hutchinson and Mrs. Sarah D. West.

The other officers of the Church are as follows:

Pastor, Rev. John G. Booker, since March 15th, 1911.

Church Clerk, William T. Robbins.

Asst. Church Clerk, Fred McCabe.

Treasurer, Sylvanus H. Robbins.

Collector, Elijah M. Vanness.

Trustees, Harrison H. Hutchinson, Forman S. Hulick, Walter S. Haines, Edward C. Hutchinson, Liscomb Tindall, Paul Indermuhle.

TRUSTEES OF THE CHURCH.

Herewith is a list of all who have served as Trustees of the Church since its organization:

William Tindall.	James C. Robbins.
John James.	William C. Quigley.
John Tindall.	Enoch South.
William S. Cubberley.	Samuel Flock.
Asher Quigley.	Alfred Fagans.
John Hammel.	Samuel M. Smith.
James Hutchinsen.	Ezekiel Cubberley.
Elijah Cubberley.	Abraham Rogers.
Caleb Coleman.	A. Perrine Tindall.
Stephen Hooper.	John W. Tindall.
Forman Hutchinson.	Jasper H. Allen.
Daniel Wainwright.	J. V. Hutchinson.
Thomas Dey.	S. H. Robbins.
Robert Narraway.	C. C. Rogers.
William T. Cubberley.	Jonathan West.
William Coleman.	Daniel Hutchinson.
Howard I. Smith.	Clark V. Nutt.
John S. West.	Paul Indermuhle.
Stephen Flock.	Edward C. Hutchinson.
David S. Hutchinson.	Harrison Hutchinson.
Edward P. Tindall.	R. E. Haines.
Randolph F. West.	Forman S. Hulick.
Simon Dilatush.	Joseph B. Reed.
Samuel H. Smith.	Walter S. Haines.

Forty-eight in all.

The Lord had a call for Moses for leadership; for Aaron for the priesthood; for Bezaleel to work in brass in making the Tabernacle furniture. Trustees caring for the property and financial interests of the Church, are engaged, not in secular work, but in spiritual work.

THINGS WORTHY OF NOTICE.

(1) Rev. W. E. Watkinson gives a tradition concerning the drinking customs of a century ago. He writes: "As regards the tavern question, when I settled here in 1863, almost one of the first things I was told was that I was entitled to a Sunday morning dram at the hotel." It was a common remark that when William Nutt, a

member of the Church, sold the tavern property, he bound the purchaser to furnish free meals, drinks and horse feed to the ministers who came here to preach. It was the custom one hundred years ago to furnish strong drink for funerals and weddings and associational gatherings. The Church has grown in the application of the Spirit of Christ to the daily life.

(2) In 1827, during the anti-masonic excitement, it is said that the Church voted to forbid the pulpit to any member of the Masonic lodges. This would not be strange in the light of the times when we remember that a presidential anti-masonry ticket was in the field in 1828.

(3) The salary of the first resident Pastor who gave his entire time to his work, Rev. Searing Stites, was one hundred and fifty dollars per year. Coupled with this was the promise, "and as much more as we can raise." It is to be hoped that they raised more than the stipulated sum—he had a wife and six children. Pastor William Paullin was paid four hundred dollars—increased afterward to five hundred dollars.

THE CHURCH'S GREAT WORK.

The great work of the Church for five score years has been that of creating, changing, transforming, uplifting character. For miles around it has been a beneficent influence. It has taken crooked lives and made them straight; has taken good men and made them better; has developed them into the best of men. Upon thousands of men and women this Church has put its impress. Men have lived better lives, have been kinder in life, more gentle in tongue, more anchored in honesty, more pillar-like, because they have had instruction and inspiration. Hundreds of homes have been centers of purity and piety through influences here begotten. There has been a higher moral tone in this community because here has been given a vision of God and duty. This pulpit and this ministry have been on the side of right and good conduct and godliness. If it were possible by some chemistry to take out of this community for miles around from men and women and homes the good influences that have gone out from this Hamilton Square Baptist Church for one hundred years, this entire

community would be impoverished intellectually, morally, spiritually. Huxley said that one first-class man in the State is dirt cheap at one hundred thousand pounds down. The church that lives finely and speaks clearly God's message to men is creating first-class men. The number received into the fellowship of the Church from 1812 to 1853 was 287. The number baptized between 1865 and 1894 was 407. The number baptized since that date is nearly 200. The entire number taken into the membership of the Church will be far in excess of one thousand. Many of these pillars of the Church here have been transferred to the membership of the church of the first born in heaven.

THE OUTLOOK.

One hundred years are past. A hundred years more lie before the Church. The past is an incentive to make a more glorious future. Never was there a more glorious time to live, to work effectively, to witness faithfully. Every belief is made to pass through the fire. Some Baptist churches are selling their birthright for a mess of pottage, the desire for larger numbers. Here is a sermon preached by the Pastor of the Church in 1805. Not a word need be altered to make it fit the belief of to-day. In all the fundamentals of belief may the Hamilton Square Baptist Church stand in 2012 witnessing for the same truths that she stands for to-day. In those days, in England, when Ridley and Latimer were burned at the stake, Latimer said: "Be of good cheer Brother Ridley. We are lighting this day in England a candle that by the grace of God will never be put out."

May the Hamilton Square Baptist Church, whose light was kindled April 25th, 1812, shine brighter and brighter until Jesus Christ shall come again the second time without sin unto salvation.

A Mother to Her Daughter.

HIGHTSTOWN, N. J.

April 21st, 1912.

One hundred years ago with the approval and blessing of this Church you entered into Church covenant. For a century God has

led you as with a pillar of cloud and fire. You have been blessed with a Godly Ministry. You have brought hundreds of souls into the Kingdom of Christ. You have in trying times borne a witness to the truth. We may say with John the beloved—"Greater joy have I none than this to hear of my children walking in the truth," we counsel you to walk in love, to grow in grace, to have kinship with all good causes, to abound in good work, to be wise in winning souls, to be a burning and a shining light, to bear witness to the truth. We pray that more and more you may be a Golden Lamp-Stand, watched over and approved by the glorified Christ who is the Head of the Church. May the past hundred years be as nothing in comparison with the glory that shall be revealed in and through you in the incoming century.

May the year 2012 bear testimony to your holy living and faithful witnessing for the truth.

A mother greets you in the words of Paul—"And now I commend you to God and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified."

Adopted by the Church, Lord's Day morning, April 21st, 1912.

O. P. EACHES,

Pastor.

T. E. APPELEGATE,

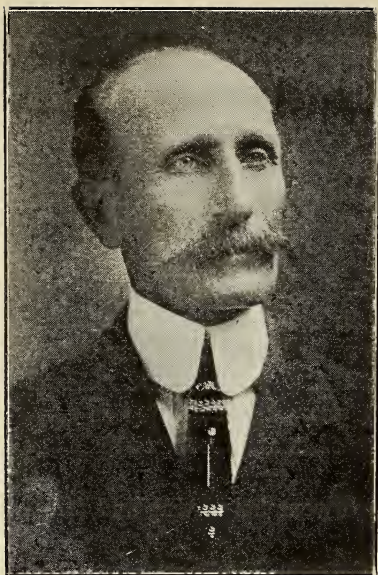
Clerk.

First Baptist Church, Allentown, N. J.

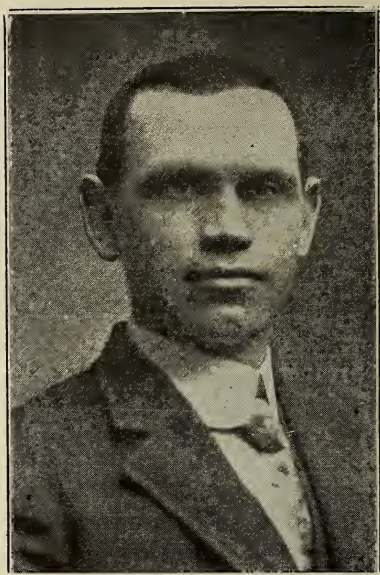
To the Pastor and Members of the First Baptist Church of Hamilton Square, N. J.:

DEAR BRETHREN—

The Church at Allentown sends greetings and congratulations to the Mother Church, on this Centennial Anniversary, praising God that the Hamilton Square Church has been in existence one hundred years, to be a blessing in keeping the faith, once delivered to the Saints, in upholding the Word of God, and in being loyal to Jesus, the Truth, the Way and the Life.



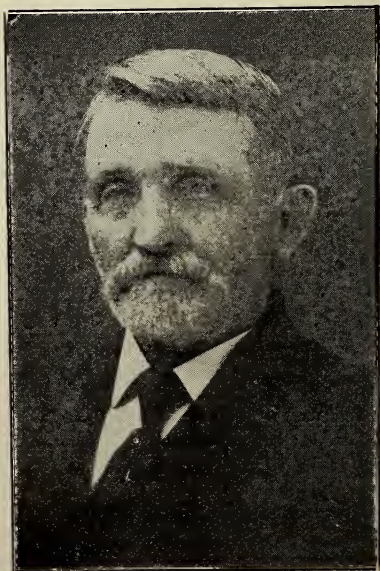
William T. Flock.



Walter Hulick.



R. Ellsworth Haines.



H. Harrison Hutchinson.

Founded by members of your Church, the Allentown Church owes its existence to you, and is one of the fruits of your being, whatever of success we have had (and God is blessing us), whatever good is being accomplished by us in Allentown and surrounding country, whatever of help we have been in sending the Gospel to those who have it not, is primarily due to your existence, for unless there had been a Hamilton Square Church, there would not be the present Allentown Church, for we came from you, because of your light, the light of the Gospel is shining in Allentown and in other places. So we rejoice not only in your present success, and that under your pastor, the Rev. John G. Booker, you are prospering, but we bless God for all the good in the past accomplished by the noble men and women who have gone out from you, to live for God in other places, for the good done, to be rewarded in Heaven, by those of your members who have fallen asleep in Jesus, for the faithful pastors who have ministered unto you, and we pray that all your trials may bring you to a brighter future, under your present pastor, as you stand on the threshold of another century.

After being without an under Shepherd since last July, we have now Rev. Charles K. Newell, as our pastor; he has been preaching for us since March 17th, and has visited us in our homes and is now at Lansdale, packing up to get ready to move with his family, the last of this month. This accounts for his unavoidable absence, which he deeply regrets from this momentous occasion. Deacons Elias B. Rogers and E. B. Yard have been appointed delegates from our Church. While the daughter has been independent of help since leaving home and now thinks she is almost as big as her mother, yet we are grateful that you gave us the founders of our Church, and we pray that the Lord may bless thee and keep thee, that the Lord may make his face shine upon thee and be gracious unto thee, that the Lord may lift up His countenance upon thee and give thee peace.

Yours in His name and in behalf of the Allentown Church.

C. K. NEWELL.

E. B. ROGERS.

O. E. SOUTHWICK.

Committee.

Pastoral Reminiscences.

BY REV. W. W. CASE, D.D.

I congratulate you on a hundred years of history. I became Pastor October 15th, 1871, coming from Chestnut Hill, Philadelphia. There had been a great revival during the latter part of the pastorate of Rev. W. E. Watkinson. This revival continued for a number of months. It did not make any difference how bad the condition of the roads, the house was constantly filled with earnest worshippers and earnest seekers of Christ. It was something of a dangerous experiment to become pastor after such a revival. The people, however, were very loyal and the new Pastor had no trouble. There were large congregations from the beginning, especially at the morning services, filling the galleries and every available space of the old Church. It was a great sight to see scores and scores of carriages coming from all directions to the morning services on the Sabbath Day. The territory embraced by the congregation was very large—on the West to the borders of Trenton, on the North beyond Clarksville, on the East to Windsor, on the Southeast to Allentown, on the South to Yardville and Southwest to White Horse, a distance of about twenty-five miles in circumference. This was my district for pastoral visitation. All the deacons who were here when I came are gone. Their names were George L. Cubberly, Wm. I. Robbins, James B. Coleman, George C. Dye and John S. West. The deacons elected while I was here, Jonathan West, R. F. West and Samuel Flock, are also gone. All the Board of Trustees, except David S. Hutchinson are gone. Their names were David S. Hutchinson, Ezekiel Cubberly, Alfred Fagans, Enoch South, James C. Robbins, Samuel Flock and Samuel M. Smith.

Deacon R. F. West, to whom I have already alluded, was the Church Clerk. He was Sunday School Superintendent for many years and a great helper to his Pastor. I loved him dearly. He was honored in the State as a member of the Board of Managers of the State Convention. He was also a Corporator of Peddie Institute. I should love to speak of other noble members of the Church but time will not permit.

One of the important events in my early ministry here was that God enabled me to be a co-laborer with Him in the establishment of the Baptist Church at Allentown. Our brothers, E. B. and B. Rogers, purchased a building in the heart of the town, the upper part of which they fitted up as a hall. This hall was formally opened for public worship July 20th, 1873. There was a large congregation present and the Holy Spirit was there in great power; Rev. W. D. Hires of Imlaystown assisted the Pastor in the services. On November 2d, 1873, evangelistic services were commenced in the hall, these continued five weeks. From the beginning there was a deep interest, eleven persons professed a hope in Christ and these were baptized at Allentown, December 7th, 1873. From this time there was much discussion about the establishment of a church; the Pastor encouraged the members in that neighborhood to enter into the movement; the Church was duly organized and recognized on March 24th, 1874. Fifty of the fifty-six constituent members were among the best members of the Church. The Pastor had charge of the new organization until it settled its first Pastor, Rev. Warren Lincoln. Mr. Lincoln strongly resembled the famous President and was reported to be a distant relative.

We had a number of precious ingatherings during my pastorate. There were one hundred and forty-four baptized; two of the present deacons, John W. Tindall and R. Ellsworth Haines, were among this number.

One of the greatest revivals was at Clarksville in the autumn of 1874. While preaching in the summer afternoons, once a month, I felt that this revival was coming. The meetings were held in the schoolhouse. When the revival came it was what I had believed would come. It extended all over the community. Old men and wicked men were among the converts; while some united with other churches the greater part united with this Church.

For many years there has been on the second Sabbath of May what is called "the great May meeting." The services in the Church are simply those of the regular communion service. People would come from many places to this service. There was a great difficulty

in the old Church to find seats. Some of the sporting part of the visitors would race horses in the afternoon through the town until the practice became a nuisance; several times the power of the law had to be invoked. It was a great time for the display of fine horses, fine carriages, handsome women with handsome hats and handsome dresses. During my pastorate this "Great Meeting Day" was in its glory; it evidently was not helpful to the religious life to any large extent.

The building of the present edifice is another reminiscence. Previous to 1880 the Church possessed between seven and eight thousand dollars which had been given in legacies. The people were desirous of a larger and more commodious edifice. A special meeting was called for February 28th, 1880. At this meeting it was voted that when \$3,000 in good subscriptions were obtained that the Church should proceed to build. These subscriptions were afterwards obtained and the contract for the building given out for \$13,000. After many delays the building was completed; the new house was dedicated October 19th, 1881.

On the day of dedication a call from the Holmdel Baptist Church was given to the Pastor; he offered his resignation a short time afterward. The Church refused to accept it; the Pastor, however, decided to go to Holmdel and so a pastorate of nearly ten years and two months was closed the last of November, 1881.

This Church has always disliked short pastorates; there has been a feeling that a Pastor cannot perform the most effective work if he only stays a few years; the most of the pastorates have extended over a number of years.

It is an easy church for any level headed and faithful man to get along with. It is as free from troublesome elements as any church of its size in the State. While many churches of a hundred years history have had *many* difficulties this Church has had *very few* difficulties.

This Church has stood for an old fashioned faith and the grand old Book. I know that in my day the presentation of what are called the Calvinistic doctrines was received with the heartiest approval.

During my pastorate also Mrs. Case and I were the recipients of many appreciated gifts. These gifts were sometimes in the form of meat, butter, money and sometimes large jugs of milk. At the tenth anniversary of the Pastor's marriage there were generous remembrances. During this pastorate a Woman's Mission Circle was formed, over which Mrs. Case presided and afterwards presided over for many years by that noble woman, Miss Amanda Fowler. There is one matter that I must in honesty mention: the Church did not always come up to my ideas on missionary lines. This often caused me much grief. I taught here as elsewhere that a church does exist simply to bring about the salvation of its own community but for the salvation of the whole world. I sincerely hope that the next hundred years will show a great growth on the lines of missionary activity. I am sure that as a result there will come larger growth to the church.

In closing, I desire to speak a few words about one member of this Church whose life of more than 94 years covers the greater part of the history of this Church. She has known almost all of the Pastors. Her name is *Mrs. Jane Clark*. She has been a faithful friend of Jesus Christ—a friend to the Pastors and a true member of this Church. I thank God for her noble life.

The kindest wish of the oldest living ex-pastor is that God will give you all many years of happy existence in the second century of the life of the dear old Hamilton Square Baptist Church. He also wishes that in this second century that large influences may go out to bless the world.

CINCINNATI, OHIO, April 3d, 1911.

*William T. Robbins, Clerk of the Hamilton Square Baptist Church,
Hamilton Square, N. J.:*

MY DEAR BROTHER:

I duly received your official letter extending invitation to be present at the One Hundredth Anniversary of the Hamilton Square Baptist Church. I thank you for same and regret deeply that the distance and pressure of work will not permit my being with you on the historical, interesting and profitable occasion. I shall be with you, however, in spirit and prayer and profound gratitude for what God did

for me through this dear old Church, and what this great Church has done for the cause of Jesus Christ during the past one hundred years. I thank my God upon every remembrance of the great good accomplished by and through this Church. I recall quite a few of the men who have served as pastors, and men and women who have served as officers, and many others who have borne its burdens and wept and prayed for this branch of God's Zion. I wish you would extend my congratulations to all present who have in any way contributed to the welfare of the Church and the advancement of the divine kingdom unto the uttermost parts of the earth.

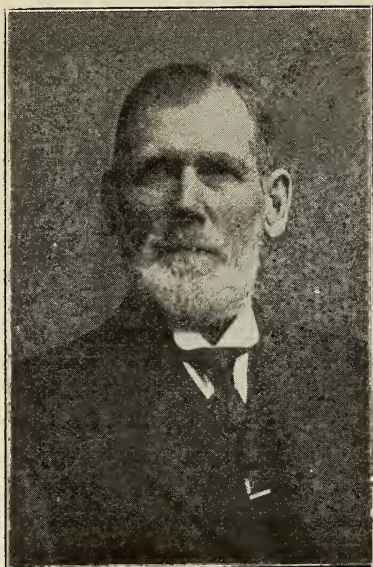
I am one of "the boys licensed and sent out by the Hamilton Square Baptist Church to preach the Gospel of Jesus Christ."

I am sure you will pardon a personality, inasmuch as it manifests the goodness and glory of God and a little part of the gracious work of the Church whose anniversary is being celebrated. During the years of my ministry it has been my pleasure to serve two churches, the First Baptist Church at Hoosick Falls, N. Y., where I was pastor twelve years, and the Lincoln Park Institutional Baptist Church of this city, where I have been pastor twenty-three years. During these two pastorates it has been my pleasure to receive over twenty-seven hundred new members; build two large church edifices and one chapel; send out three new churches, have over a dozen men enter the ministry (two go forth as foreign missionaries), build one parsonage, purchase two large pipe organs, and have a part in many movements, civic and social and religious and philanthropical and educational and political, and other things that have been for the progress of the cause of humanity and Christ Jesus. I am still very happy in my work and the Lord is daily adding his blessings. God has given me a choice family, and only this month given me a brand new home into which we have just moved. My highest esteem and my love to all assembled at the One Hundredth Anniversary of the Grand Old Historical Hamilton Square Baptist Church Anniversary.

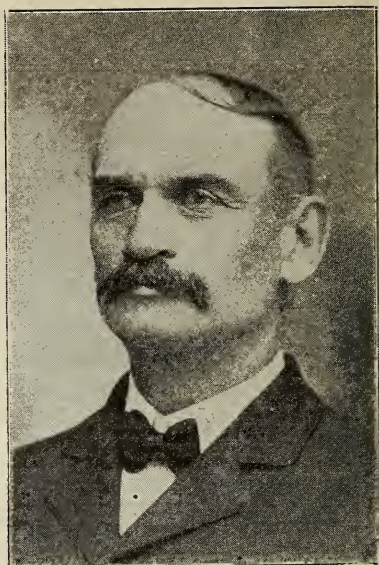
Lovingly and gratefully,
One of your boys,

G. R. ROBBINS.

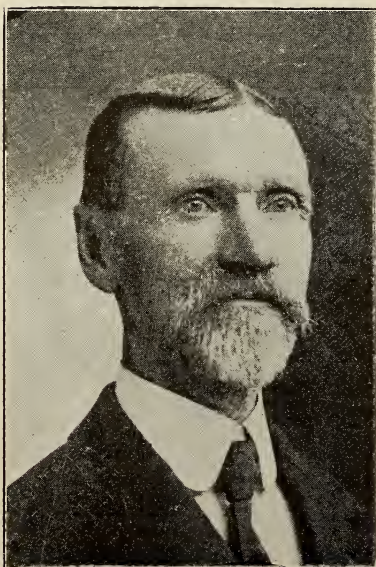
Following the carefully prepared address of Dr. Maxwell, Rev. Enoch Fullaway, who had served the Church as stated supply for six months previous to the pastorate of Rev. J. G. Booker, the present incumbent, was introduced and in the course of his address spoke as follows: "The inspiring presentation of facts and figures set forth so effectively by Dr. Maxwell should incite our prompt, enthusiastic, aggressive and expectant effort along all lines of missionary endeavor. We need in this respect the energy and diligence of the Jew as they are evidenced in the business career of these persevering descendants of Jacob. To do business is the main object of life with the average Jew, and in the prosecution of business nothing is permitted to hinder the accomplishment of his purpose. A Jewish salesman, with whom I was well acquainted, on his return from a business tour, said to one of his employers, a fellow Jew: "What you dink, one of my customers kicked me out to-day." In reply his employer said, "You didn't go back, did you?" The salesman quickly responded, "Go back! why not, I sell him goods." "Well," said the employer, "You've got no pride," and the salesman earnestly said, "Pride! I sell him goods." With him being kicked out did not matter if he could make a sale by ignoring such rough treatment. In further illustration of the point he had in view, the speaker recited several incidents of a like character, closing his remarks in this regard with the story of a Jew who was a passenger on a railroad train which was boarded by several train robbers who compelled the passengers to give up their money and other valuables. This unfortunate representative of the Jewish race had in his possession two hundred dollars which he very reluctantly laid out before the robbers, but after doing so he took four dollars from the pile, and replaced them in his pocket. One of the robbers immediately asked him why he took back the four dollars, to which he replied with a pleading tone, "Ah, my friend, you certainly wouldn't refuse me two per cent. discount on a strictly cash transaction like this." Business was business with him, even when he was being robbed. This business like trail was characteristic of the early disciples who were many of them Jews. In the prosecution of the Lord's business they displayed the same enterprising and energetic spirit,



S. H. Robbins.



Forman Hulick.



Liscomb Tindall.



Walter Haines.

as it is written regarding them "then they that were scattered abroad, went everywhere, preaching the word. When persecuted in one city they went to another." They were "always abounding in the work of the Lord." The large majority of Christians in these days lack the grace of steadfastness in the Master's service. They are fervent in spots and diligent in spurts. They are too easily discouraged because their efforts do not meet with immediate success. They are careless regarding their covenant vows. They do not give God a square deal, while they demand and expect a square deal for themselves, and the words of the Master were never more true than they are to-day: "The harvest truly is plenteous but the laborers are few." This present wide-awake age demands alert, consecrated, persistent service in behalf of God and humanity. A college professor in addressing the graduating class on commencement day said, "Young gentlemen, the elements of success may be expressed in three words: 'Choose, begin, stick,' and that is all there is to it. A volume could not say more." Seek among the best gifts that Paul earnestly exhorts us to covet, the gift of persistency. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Up-to-date Baptist.

DANIEL G. STEVENS, JR.

It may seem strange that when one would speak on what is up-to-date, he turns back the pages of history for nearly three hundred years in order to find suggestion of the latest word on progress. Yet I have the example of our divine Master himself. When the Jews asked him for the latest word on divorce he carried their thoughts back, far back, to the origin of the institution of marriage as recorded in their Scripture. So, to-night, in speaking of the up-to-date Baptist, I must ask you to think of the Baptist who declared himself not long after the feet of the Pilgrims touched Plymouth Rock.

In October, 1635, Roger Williams, by the sentence of the general court of the colony of Massachusetts Bay, departed into the wilderness, exiled as a dangerous, undesirable citizen. What was his offense that he should be marked with this brand? He had maintained that there is no power of church or state with authority to put restraint upon conscience: "All men may walk as their consciences persuade them, everyone in the name of his God."

The idea of religious freedom was not original with him. The New England Puritans, who judged him unwelcome company, had themselves crossed the ocean to find a land where they could worship God according to the dictates of their own consciences. But freedom, as they established it, was simply the freedom of their own church; and he who would not willingly conform to their ideas must be forced to yield, or suffer penalty. Their organization would not accept the overlordship of others, but themselves would be other men's masters. History was simply repeating itself in their case: "Just as the English government had thrown off the tyranny of the Pope, to establish the tyranny of the bishops, they threw off the tyranny of the bishops, to establish the tyranny of the brethren." These men "who had suffered and sacrificed so much for conscience—proposed that all others who might differ from them should likewise suffer. In the theocratic commonwealth they were building up there was no room for the assertion or propagation of any opinion that did not entirely coincide with theirs." In Massachusetts Bay the civil power was used as the tool to coerce the opinions of thinking men to conform to church rule. Roger Williams summed up the New England Puritan's conception of religious liberty in the following terms: "Yourselves pretend great liberty of conscience, but alas! it is but self, the great god self, only to yourselves!" Williams had grasped the noble principle in its bigness, hence they could not endure him. He went forth and founded a colony of which that principle should be the mould and atmosphere. In Providence Plantation was founded a community that should forever be, as Williams said, "a shelter for the poor and persecuted, according to their several persuasions."

In the year 1638 some Baptists came from Massachusetts to Providence. "It is not surprising," says Oscar Straus, "that Williams should have been drawn to this sect, which, throughout its entire history, preached the gospel of love, abhorred and abstained from persecution, and pre-eminently maintained the rights of conscience." He was baptized by one of them, and in turn baptized the administrator and ten others. This event has been regarded as marking the establishment of the first Baptist Church in America. But Williams severed his membership after a very short time; still he had given occasion to be regarded as our first apostle in this land.

In the great principle for which he gave the endeavors of his life, behold our own.

We Baptists have been accused of bigotry. But to think for yourself and to decide for yourself is not bigotry. He is the bigot who will not allow to others the liberty of opinion and decision himself enjoys. That refusal has no place in Baptist doctrine and practise.

A word of Jesus one day stirred some of his disciples to apprehend they had made a mistake. "Master," said John, "we saw one casting out demons in thy name, and we forbade him, because he does not follow with us." Said Jesus: "Forbid him not; for there is no one who does a good work in my name, that can lightly speak evil of me." The Baptist, therefore, does not tell a member of another denomination that he is no Christian because he does not follow the path of Baptist understanding; the Baptist does not deny to others the right to call their organizations of believers in Jesus churches, and to practise what they understand are the ordinances of Christianity. These other believers may hold views vastly different from what the Baptist believes to be the truth; the other churches may observe the ordinances in what seem to the Baptist very distorted forms. But a Baptist is not mind and conscience for others; he knows no right to seek to impose his judgment in religion upon others. His attitude towards them is not that of tolerance. "To tolerate" sounds as if you had the right to forbid, but indulgently, graciously forbore. Such is far from Baptist understanding of religious freedom. We hold freedom ourselves, but we acknowledge the freedom of all others, not as a conces-

sion to them, but as their right. We believe that others are mistaken in some views and practises. But whatever adjustment can be made must come, not through abuse of others, not through imposition of our mind upon them by force, but through reasoning—and courteous, brotherly reasoning at that.

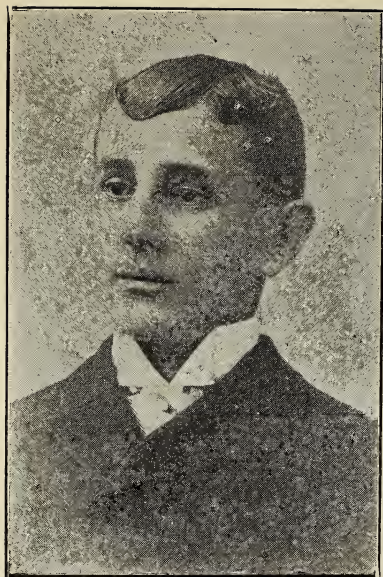
Mr. George Harvey, accomplished and patriotic editor of Harper's Weekly, reminds us of the differing opinions held by men who are, all of them alike, citizens of our country; a member of a financial community places commercial stability above all other considerations; a resident of the seaboard deplures immigration and incites aggressive resistance to it; manufacturers demand protection, excessive protection, as many believe; tillers of the soil would abolish custom houses; poverty insists that wealth should bear the main cost of maintaining government, and wealth would, and does, as many believe, place an unequal and consequently unfair burden of taxation upon poverty. When we citizens observe these facts, we remark that there are motes, yes, beams, in somebody's eyes. But, as Mr. Harvey urges, we may rest assured that beams and motes cannot "be removed by common ob-jurgation or by willful misrepresentation of purpose. Reason affords the only resource. * * * And just as we cannot hope to convince an individual by impugning his veracity, but may induce him to acknowledge his error through presentation of evidence, so only through acquaintanceship and respectful consideration of the needs, no less than the attitude, of a community, can the harmony essential to true unity be obtained."

If, as good Americans, we ought to be respectfully considerate of others who, with all their possible faults of party and platform, are still our fellow-citizens; much more, as good Christians, ought we to regard with respect the convictions of others who, however far from our understanding of the truth, are none the less members with us of the household of God. This sound American principle was first sound Baptist principle.

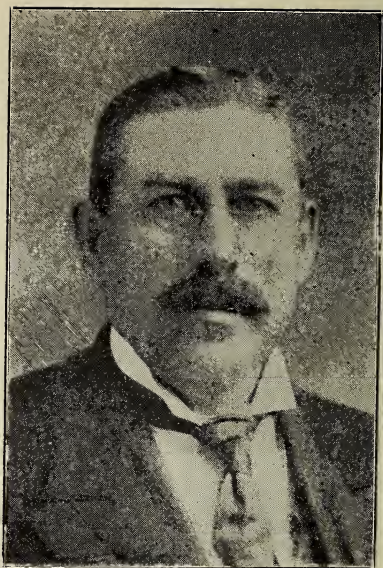
How big is this principle of liberty of soul? How far will it lead us if we are willing to go the length of its road?

I do not pretend to say that every Baptist has looked to the end of the royal highway, or has kept marching along, never departing from its lines. Civil liberty has a history of advance; and the last step has by no means been taken. Believers in religious liberty likewise move on. When Baptists recognized the right of private judgment in matters of faith, they received orders, not to camp, but to go forward. Such a principle leads on, out of those conditions in which men humbly accepted the dictates of authorities, into the field of thinking for self, deciding for self. But what is the nature of this field? Is it a chaos of conflicting opinions, each man riding his own little hobby without regard to the others? On the contrary it is the field in which each recognizes the right of the others to the same liberty himself possesses, each respects and cherishes his fellow's right: a field of brotherhood. We are American free men: this State and Pennsylvania and the others are free States. But that does not mean that our land should be a hideous exhibit of "states dissevered, discordant, belligerent, a land rent with civil feuds, or drenched with fraternal blood." American liberty means the American Union; liberty and union, such is the civil principle with us. So it is in Christianity: soul liberty and the brotherhood of souls, such is the mind and spirit of the principle.

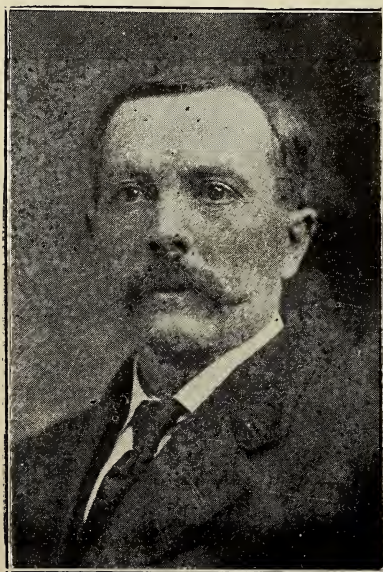
Whither will that carry us? Were I the son of prophets I might say. Said Jesus to his disciples at the end of his three years course with them: I have yet many things to say to you, but you cannot bear them now." How astonished those men would have been to hear whither the spirit of loyalty to Jesus would lead them and their associates! It would lead Peter to sit down as brother with brother at the table of an uncircumcised Gentile. How unready believers in Jerusalem were for that step to which the Christian spirit called them! How they struggled to put upon Gentile converts the requirements of Jewish law! It took a brave man, a man with clear thought and heroic soul, even a Paul, to say plainly that the Gentile Christian and the Jewish Christian were brothers equally in the Master's house. Are we brave enough, true enough, to go whither the principle of each man's right of private judgment takes us, or will we climb off the



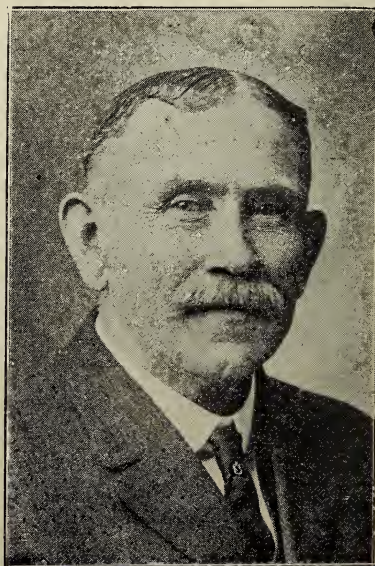
Edward C. Hutchinson.



Wm. T. Robbins.



Paul Indermuhle.



Elijah M. Vanness.

back of it, as I, learning to ride the bicycle, climbed off the back of the machine at the first gentle dip of a mile-long hill? Courage, confidence grew in me with experience and increasing mastery of the wheel so that since that day I have fearlessly negotiated long slopes with many curves. So we Baptists have had, and have now, need to grow in understanding and application of our own great principle. The Baptist mind was not born like a car wheel, a thing cast in a mould, it is a living, growing intelligence.

The up-to-date Baptist is himself a brother, and stands, and works, for brotherhood. He knows that whatever heterodoxy is dangerous, whatever heresy is rank, there is none so foul, so destructive of all that is Christian as unbrotherly spirit and conduct. Jesus had trouble in bringing his disciples to recognize this. James and John were loyal to their Master, respected and loved him; when therefore the people of a Samaritan village slammed their doors in his face, James and John proposed invoking fire and destruction upon them for disrespect to Christ. Jesus said: "You know not of what spirit you are." Not of his spirit certainly: ignorant loyalty brought them to disloyalty, to wild misrepresentation of Christ. But those men lived nineteen hundred years ago. You know better. Up-to-date loyalty to Christ means love that bears, forbears, is patient, plans and works no evil.

Christian assertion that we occupy a position of superior grasp of the true and the right is not made by snobbish or brutal refusal to acknowledge that others have any claim to the honor of any such position. Pharisees declared that they stood in the line of a kind of apostolic succession reaching all the way back to Moses, to whom God had spoken; but, as for Jesus, what bishop of the scribes had laid ordaining hands upon him? Your up-to-date Baptist cannot be a successor of those old-time representatives of religious snobbery, the worst type of snobbery, which is blind to the only excellence that gives title to real aristocracy—the aristocracy of character. Jesus one day talked with a lawyer on the subject of orthodoxy, and they went forthwith to the heart of the matter; he is orthodox who loves God with all his being and his neighbor as himself; and Jesus told of the Samaritan who

proved himself a neighbor. That Samaritan, heterodox, heretic, was in the succession of the real sons of God, and he proved it in noblest, most convincing way by producing his credentials in his Godlike deed. We Baptist can prove that we are a superior people by being charitable, neighborly, brotherly. If a man's assertion that he is a gentleman is backed by such conduct as that he will not be courteous to others, or holds others in the ditch lest the upstarts take too much on themselves, we can but believe that his title-deed to the estate of gentleman is flawry. Our Master acknowledged the good in other men, touched lepers, treated the woman who was a sinner as a true brother treats his sister, was a friend of publicans and outcasts, and felt not the need of bolstering his dignity, because his gentleness proved him ever the gentleman, his lofty self-respect showed its evidence in his respect for others.

Doctrines and ordinances are important. But as to doctrines, the greatest of these is love; and as for ordinances, the up-to-date Baptist is earnest to learn the modern meaning of the ancient word, "I will have mercy, and not sacrifice."

Incidents of the Day.

The day opened bright and balmy; the weather during the month had been somewhat stormy and cold, the farmers were backward with their work and many fears had been expressed as to the success of the day. But fervent prayer had been made to our Heavenly Father, and as the day dawned and progressed, the fears were removed and gave place to great rejoicing and thankfulness. It was certainly a great day; as was often remarked, "the weather was made for us," and each speaker was in good trim for his task.

As the time approached for the opening session the speakers began to arrive; a spirit of animation and expectancy was manifest. Deacon Charles Smith motored to Trenton to meet the speakers from Philadelphia. The congregation was some half hour late, which delayed the opening devotional service. Dr. J. K. Manning, an old

timer in New Jersey, pleasantly remarking, that none but an Englishman would have thought of a morning session at this time of the year. However, by the time of the morning sermon by Dr. Haslam the church was well filled, showing the wisdom of having three sessions.

Dr. Haslam's sermon was a masterpiece and made a deep impression. It is to be regretted that this sermon is not in print. Dr. Haslam was taken sick some little time afterwards and passed to his reward in the following September, so that the notes of this sermon were not available for publication, although promised to the Pastor, who was his personal friend.

The noon recess was a most enjoyable time. After refreshments, many of the Pastors and visitors called at the parsonage, which had been purchased only a year ago for the present incumbent. There were many congratulations because the Church had so large and commodious a house for the Pastor's residence; even the Pastor's horse seemed to realize that something extra was going on, his coat shining brighter, and whinnied because of an extra ear of corn and company in the stable.

As the time for opening the afternoon session drew near, there were many new arrivals. The congregation filled the large auditorium, even extending into the church parlor in the rear. It was an impressive sight. The Rev. Guy L. Brown, moderator of the Trenton association, had been invited by the Pastor to preside at this session; all the speakers for the afternoon were on the platform. The session opened by singing the Anniversary Hymn composed for the occasion; this was most inspiring and created a fine impression for the whole session. The reading of the Church history was listened to with great interest and all the speakers were at their best. In the midst of the session the Pastor called to the platform, Rev. J. A. Cubberley and Rev. Everett Conover, the boys who had gone into the ministry from this Church, and each talked interestingly for a few minutes; then the Pastor read the letter from Dr. Geo. R. Robbins, who was unable to be present; at the close of this reading the Pastor led to the platform an old lady, Aunt Jane Clark, in her 95th year, who had been instrumental in leading Dr. Robbins to accept Christ in his

boyhood days, and introduced her to the congregation; she was given a fine salute by the waving of handkerchiefs, which brought the tears to many eyes, as they saw the bent form of this old member of the Church; it was a most pathetic scene and created a profound impression as we thought of the magnificent work accomplished by the ministry of Dr. Robbins and looked into the face of the human instrument of his conversion. Dr. W. W. Case spoke interestingly, giving many incidents of his pastorate years ago. The other speakers at this session were for the most part strangers to the congregation, but were appreciated for their telling speeches. At five o'clock, adjourned for supper and rest.

The evening session opened with a devotional service, singing again the Anniversary hymn. The Church was crowded to its capacity.

Rev. D. G. Stevens of Bordentown, gave a fine address on "The up-to-date Baptist."

Rev. Guy L. Brown of Trenton, spoke on "The Church and the New Century."

Rev. Harvey W. Chollar chose for his theme "The place of young people in the Church," all of which were of a very high order. It is to be regretted that only one of these addresses was written and published in this history. The other brethren spoke without notes.

Then followed the closing words by the Pastor, it being near ten o'clock; the Pastor reserved most of what he had prepared to say until the Sunday morning following.

Thus was brought to a close the most interesting day in the history of the Church, never to be forgotten by those who were privileged to be present, all earnestly praying that the first decade of the second century of the Church's history should exceed in unity, prosperity and power the preceding years.

HAMILTON SQUARE, N. J., September 1st, 1912.

The following is a correct and complete list of the members of the Hamilton Square Baptist Church, of Hamilton Square, New Jersey, the same being revised to the present date, by William T. Robbins, Clerk of the Church.

John M. Anderson.
 Mrs. Cora A. Anderson.
 Mrs. Laura L. Anderson.
 Clifford P. Allen.
 Mrs. Kate Allen.
 Miss Mary E. Bowne.
 Miss Lillie E. Bowne.
 E. W. Bogart.
 Mrs. Nellie Bogart.
 Rev. John G. Booker.
 Mrs. Sarah Booker.
 Mrs. Elsie May Buckalew.
 Mrs. Mary Burke.
 George C. Cubberley.
 Mrs. Elizabeth Cubberley.
 Mrs. Rachel Cubberley.
 Alfred Cubberley.
 Mrs. Ella W. Cubberley.
 Miss Laura A. Cubberley.
 Charles Henry Coleman.
 Mrs. Amanda Coleman.
 Mrs. Amy Carson.
 Mrs. Jane Clark.
 Miss Lydia A. Cubberley.
 Alexis Cook.
 Mrs. Alexis Cook.
 V. N. Cubberley.
 Mrs. Amanda Cubberley.
 Ellison C. Carson.
 Mrs. Mamie Carson.
 Raymond Conover.
 Mrs. Julia Etta Chamberlin.
 Roscoe J. Cubberley.
 Mrs. Lottie Cubberley.
 Mrs. Phebe Asay Carter.
 Mrs. Ida L. Cubberley.
 Miss Aileen Cubberley.
 Charles E. Cubberley.

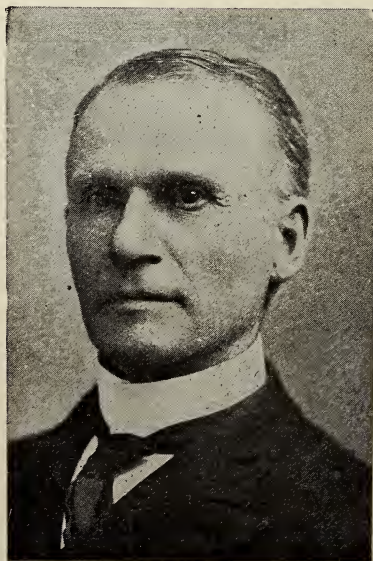
Mrs. Maude E. Cubberley.
 William Coleman.
 Mrs. Sadie Coleman.
 Jessie Coleman.
 Russel Coleman.
 Charles Henry Coleman, Jr.
 William J. Chinnick.
 Clark T. Dye.
 Mrs. Alice E. Dennis.
 George W. Dilatush.
 Mrs. Julia Etta Dilatush.
 Mrs. Hannah L. Dilatush.
 Raymond Dye.
 George Dancer.
 Lester Dilatush.
 Miss Mabel Dilatush.
 Earl Dilatush.
 Mrs. Minnie Maude Durner.
 Stella Duffield.
 Mrs. Belle Duffield.
 George Dye.
 Mrs. Viola Diltz.
 George R. Everett.
 Mrs. Ida R. Everett.
 Southard Everett.
 Fred Shangle Everett.
 James S. Eldridge.
 Mrs. Mary Eldridge.
 Mrs. Mary Everett.
 Mrs. Ethel Everett.
 Mrs. Mary Fagans.
 Frank Fagans.
 Raymond Fagans.
 William T. Flock.
 Mrs. Fannie Flock.
 Mirvin Flock.
 Alma Flock.
 Mrs. Kate Flock.



Mrs. Sarah D. West, Deaconess.



Mrs. H. Harrison Hutchinson, Deaconess.



Rev. O. P. Eaches, D.D.

Mrs. Joel Gordon.
 Mrs. Emma Grover.
 Albert Grove.
 Mrs. Jane A. Grove.
 Miss Jennie A. Grove.
 Richard Hunt.
 Mrs. Alma Herbert Hughes.
 Harold Harker.
 Mrs. Louisa Harker.
 Warren Henderson.
 Mrs. Mary Henderson.
 Walter S. Haines.
 Mrs. Isabella Haines.
 R. Ellsworth Haines.
 Mrs. Lillie Haines.
 Shipley W. Haines.
 Mrs. Susan Haines.
 Forman S. Hulick.
 Mrs. Emma F. Hulick.
 Roscoe Hulick.
 Mrs. Emily Hawk.
 Elmer Hutchinson.
 Mrs. Andarena Hutchinson.
 Harrison Hutchinson.
 Mrs. Margaret Hutchinson.
 George R. Hutchinson.
 Mrs. Mary Anna Hutchinson.
 Ethel Hutchinson.
 Harry Hutchinson, Jr.
 Miss Sarah Margaret Hutchinson.
 Elmer Hutchinson.
 Mrs. Sarah Hutchinson.
 Edward C. Hutchinson.
 Mrs. Lizzie R. Hutchinson.
 Arthur Hutchinson.
 Ethel Hutchinson.
 Wm. Roland Hughes.
 Mrs. Amanda Hooper.
 Mrs. Mary Hutchinson.
 Mrs. Jennie Hart.
 Mrs. Ella A. Hutchinson.
 Walter D. Hulick.
 Mrs. Etta Hulick.
 Mrs. Clara W. Hughes.
 Milton S. Hulick.
 Miss Sadie Hutchinson.

Charles M. Hutchinson.
 Mrs. Cora A. Hutchinson.
 Mrs. Amy Hooper.
 Paul Indermuhle.
 Mrs. Freida Indermuhle.
 Fred Indermuhle.
 Regnold Indermuhle.
 Charles Indermuhle.
 Mrs. Annie Mount Johnson.
 Mrs. Hannah Lee.
 Mrs. Ellan Labaw.
 Israel Lacey.
 Mrs. Lenora Lacey.
 Winfield S. Lee.
 Mrs. Mina Lee.
 Mrs. Annie Lowery.
 Mrs. Lizzie Lucas.
 Mrs. Sarah J. Morris.
 Miss Mabel Morris.
 Mrs. Ruth E. McCabe.
 Fred. McCabe.
 Mrs. Margaret Middleton.
 Mrs. Olive Morgan.
 Mrs. Maggie McCoy.
 Joseph S. Myers.
 Mrs. Joseph S. Myers.
 John B. Nutt.
 Clark V. Nutt.
 Mrs. Clark V. Nutt.
 Charles Nutt.
 Alfred R. Pette.
 Mrs. Melissa M. Pette.
 Robert N. Paul.
 Lester A. Paul.
 Clinton E. Paul.
 Mrs. Bertha W. Pullen.
 Mrs. Bertie Petty.
 Miss Elizabeth Pullen.
 Mrs. Clara West Pullen.
 Mrs. Mahalia Pullen.
 AMOS Rogers.
 Mrs. Kate Rogers.
 Solomon H. Rogers.
 Mrs. Hannah S. Rogers.
 Mrs. Amy Robbins.
 Mrs. Caleb C. Rogers.

Sylvanus H. Robbins.
 Mrs. Elizabeth Robbins.
 William T. Robbins.
 Mrs. Phebe M. Robbins.
 John F. Robbins.
 Mrs. Mary Emma Robbins.
 Joseph B. Reed.
 Mrs. Mary A. Reed.
 J. Wesley Reed.
 Mrs. Mary J. Reed.
 Mrs. Sarah Anna Reed.
 Mrs. Sarah Amanda Reed.
 S. Mount Rogers.
 Mrs. Joanna Rogers.
 Mrs. Letty Rossell.
 Mrs. Amanda Mount Rulon.
 Harvey G. Reed.
 Mrs. Flora Mount Rue.
 Mrs. Hannah Robbins.
 Harry M. Rogers.
 Mrs. Bertha Rogers.
 Byron Rogers.
 Albert Reed.
 Mrs. Mary H. Reed.
 Mrs. Ida Reid.
 Mrs. Maggie Robbins.
 Mrs. Ida K. Rogers.
 Miss Mary C. Reed.
 Mrs. Sarah M. Robbins.
 Samuel Robbins.
 George S. C. Reed.
 Mrs. Carrie Reed.
 Herbert G. Reed.
 Mrs. Lillie Reed.
 Miss Mildred Reed.
 Mrs. Lillian Reed.
 Miss Milicent R. Rogers.
 Mrs. Addie M. Reed.
 Charles H. Smith.
 Mrs. Emma Smith.
 Asa B. Scott.
 Mrs. Jennie Scott.
 P. Howard Stelle.
 Mrs. Phebe Stelle.
 Martin Stelle.
 Mrs. Carrie W. Satterthwait.

Joseph Stelle.
 Mrs. Carrie L. Stelle.
 Melville Salie.
 Mrs. Ann Eliza Salie.
 Miss Lillian Savidge.
 H. Maurice Smith.
 Mrs. Abigail Smith.
 Mrs. John W. Scobey.
 Russel Smith.
 Walter Stelle.
 Mrs. Julia Stelle.
 Mrs. Nettie Snedeker.
 Mrs. Henrietta Stelle.
 Wardell H. Seeley.
 Miss Emma Smith.
 Harold Smith.
 Liscomb Tindall.
 A. Perrine Tindall.
 Mrs. Mary Tindall.
 Samuel Tindall.
 Mrs. Phebe E. Tindall.
 John W. Tindall.
 Mrs. Annie Tindall.
 Mrs. Amanda Tindall.
 Mrs. Josie R. Totten.
 John H. Tindall.
 Mrs. Annie Tindall.
 Elmer Tindall.
 Charles E. Tindall.
 Mrs. Kate Tindall.
 Emory W. Tindall.
 D. Allen Tindall.
 Warren Tindall.
 James Taylor.
 Mrs. Mary Taylor.
 George Tindall.
 Mrs. Abigail Tindall.
 Miss Eva Tindall.
 Clarence Edgar Tindall.
 Mrs. Hettie B. Tindall.
 Joshua Tindall.
 Mrs. Gertrude Tindall.
 Elmer C. Tindall.
 Mrs. Ida Mount Tindall.
 Mrs. Elizabeth Totten.
 William Tindall.

Newell Tantum.
Mrs. Mary Tantum.
William Tantum.
Miss Mabel Tantum.
Newell Tantum, Jr.
Randolph Totten.
Miss Madaline Totten.
Harvey Tindall.
Mrs. Mattie H. Taylor.
Mrs. Ada Tindall.
Miss Jennie Tindall.
Mrs. Alice A. Tindall.
Mrs. Nettie Tomlinson.
Mrs. Maude Taylor.
Mrs. Viola Underhill.
Joseph Harry Underhill.
Elijah M. Vanness.
Mrs. Mary Vanness.
Mrs. Emma W. Vanness.

Mrs. Sarah D. West.
Miss Lizzie A. West.
Mrs. Lavinia West.
Mrs. John Walker.
Mrs. Emma Wilkinson.
William H. Winner.
Harvey A. Wright.
Mrs. Annie L. Wright.
Alexander Wilson.
Mrs. Alexander Wilson.
Thomas Watson, Jr.
Aaron West.
Mrs. Bertha West.
Mrs. Sarah Jane West.
Aaron West, Jr.
Mrs. Nellie Werts.
Mrs. Sarah Yard.
Charles H. Yard.

